

ENVELOPE SERIES

VOL. XVI

JULY, 1913

No. 2

INDIA

One Hundred Years After

By

SECRETARY CORNELIUS H. PATTON

AMERICAN BOARD *of* COMMISSIONERS
FOR FOREIGN MISSIONS · BOSTON *Mass.*

A QUARTERLY

Introductory Note.

That the first of the American Board's Mission fields should have rounded out one hundred years of varied and glorious activity is cause for rejoicing. It calls for some survey of what has been wrought; a look about and then backward to the day of small things.

Secretary Patton, fresh from a journey of observation over the field, has written out of the enthusiasm of his own impressions, this striking characterization of the missionary accomplishment of a century in India, with special regard both to the Marathi and the Madura Missions of the Board. It should have wide circulation; judicious distribution among individuals; reproduction at missionary meetings, in missionary sermons and wherever India is to be brought home to the thought of the people.

W. E. S.

India One Hundred Years After.

BY

SECRETARY CORNELIUS H. PATTON.

Suppose we begin with Rev. Edward Fairbank and his automobile. Some one has said "The automobile is the epitome of modern civilization." You would certainly think so if you saw a great touring car go through a Hindu crowd. Mr. Fairbanks' auto at Vadala is not of the "red devil" kind, but a humble, gracious vehicle. It was sent out by a generous friend in America, when he heard of the distances this missionary had to cover in his frequent tours of inspection among his churches and schools. To keep some forty village teachers effectively at work was a task of large physical proportions, not to mention its mental and spiritual strain. The coming of the auto meant that Fairbank would be all over his field every few days and that he could be back at home for a good sleep nearly every night. It is worth mentioning that the motor-cycle and automobile have doubled the effectiveness of many a missionary in India. Another instance is that of Dr. Kate Scudder of the Arcot Mis-

sion, South India. A finer sight can hardly be imagined than Dr. Scudder returning from one of her medical trips, her touring car, fitted up as a dispensary, loaded down with the garlands of grateful patients she has ministered to along the road. They meet her at designated points, as at a bridge, or under a large tree; and it is an unusual day when she has not treated one hundred such cases and brought back several patients to her excellent hospital at Vellore.

But to return to Valada, the interesting thing is not so much that the automobile is a symbol of modern missionary effectiveness, as that its use implies vast success in the work. Gordon Hall, the pioneer missionary to Western India, died of cholera on the porch of a Hindu temple in 1826, thirteen years after his arrival, with scarcely a single hopeful convert from Hinduism. Today at an interior station of this Marathi Mission, which he founded, there are so many churches and schools to be inspected and such a demand for Bibles, text-books, preaching services and all the paraphernalia of mission work, that the man in charge needs an automobile in order to keep things well in hand.

INTELLECTUAL CONVERSION.

But that is not all. Once a month Fairbank has his teachers and preachers come to Vadala for a day of conference. They draw their salaries at that time, hand in their reports, discuss their problems, and spend considerable time in spiritual exercises. The writer had

the privilege of attending one of these conferences. What an opportunity to make a diagnosis of religious conditions in a large section of India! No second or third hand impressions of a globe trotter here; no platform speech of an over enthusiastic missionary who seeks to draw the reluctant dollars from the pockets of an American audience! This is the real thing; this is the place where evidence comes at first hand, where facts will stare us in the face. And what were the facts? The writer asked man after man to tell the exact situation in his village as to Christianity. Do the people want it? Is it doing them any good? Is there any opposition? Are we making progress? It would take an entire article to sum up the answers received; but out of it all emerged clear and strong this remarkable situation: Christianity has been so commended to the Vadala district by three generations of American missionaries, with their churches, schools, industrial classes, books, medical relief, etc., that no longer is any argument needed as to the superiority of our way. This was the unanimous testimony of the teachers. To the question, "What arguments do you use?" they replied, "We do not argue now; the people all say Christianity is the true religion." Following out this line of inquiry, it developed that the work of the preacher and teacher today is not to persuade people that idolatry, polytheism, caste and the degrading superstitions and practices of Hinduism are wrong, but to help them to act upon their convictions, to persuade them to make the break with their past, and come over into the Christian camp. It is the appeal to the will that occupies these

preachers today. *Vadala is intellectually converted to Christ.* And Vadala is but one among hundreds of places in India where like conditions prevail. What would Gordon Hall and the other pioneers say to that!

REFORMS IN HINDUISM.

In estimating the progress of one hundred years in India this changed attitude of mind — what the missionaries call the new “atmosphere” — should be given large consideration; and yet one perhaps thinks first of the great reforms which have been accomplished, such as the abolition of Sati, or widow burning, of hook swinging, of prostitution in the temples. These and many other reforms are to be placed to the credit of the British government, which has proceeded with rare discretion in applying the strong arm of the law to religious abuses. As public sentiment has developed under the influence of education and in contact with Christian ideals, the government has attacked the more flagrant evils, until now there is little in the externals of Hinduism to shock the sensibilities of Westerners. Only within a few months has a law been passed prohibiting the disgusting animal sacrifices at the Kali Ghat in Calcutta which many travelers will recall with a shudder. Would that we could say these changes have been brought about under the consent and co-operation of the Hindu religious leaders; but unfortunately that is not the case. On the contrary as each step has been taken the government has found arrayed against itself the whole power of the Brahman

priesthood. The reforms have proceeded from without inward, not from within outward. Yet today they seem to be welcomed by the people at large and this is a sign which has not been lost upon the ruling caste.

One thing is clear, as a result of this process ; improved morals, better social conditions must await upon education and religion ; reform and intelligence must go hand in hand. The heroic effort the government is putting forth for the blotting out of the bubonic plague is a case in point, one, too, in which the whole onlooking world has a profound interest. It is well known that the plague is a disease of rats which is transmitted by fleas. To exterminate the rodents, then, is clearly the policy to be pursued ; but in doing this the government runs counter to one of the most deep seated of religious prejudices, according to which all animal life is sacred. In killing a rat one may be killing his deceased grandfather, whose reincarnated soul is now inhabiting this lowly form. Given some 200 million people who hold that belief with all the tenacity of religious fanaticism — and how shall a government proceed? During the prevalence of the plague in Bombay several years ago, a few simple regulations were promulgated for the people's good, but after the most strenuous efforts to enforce the new laws, the attempt was abandoned. On every side the authorities were met by mobs of infuriated Hindus. Ignorance and superstition proved more potent than British arms.

Where force has failed perhaps guile will succeed. This was attempted at Sholapur during the plague of 1911. The people furnished with rat-traps by the gov-

ernment solemnly agreed to exterminate the pests. And such a catching as there was during the next few days! The officials were elated. Yet the plague was not stayed. Investigation disclosed the fact that the people after catching the rats would take the traps by night to the vacant lots and there release the imprisoned animals! Evidently something more than laws and rat-traps is needed if India is to have good health.

In this connection it is worth mentioning that in this same city of Sholapur, where 3,000 people died of plague inside a few months, not a death occurred in the large Christian community, nor was a single case of the plague found in their midst. This extraordinary exemption may be explained by just two words: cleanliness and inoculation. Behind both is the magic word, education. Is it any wonder that the Hindu and Mohammedan population are beginning to take notice?

And is it any wonder that the government considers the mission schools of incalculable benefit in the work of uplifting India's millions! The extensive government grants which nearly all Christian schools enjoy is indisputable evidence of the value of this work. There is no finer or more intelligent set of officials in the world than those England sends out to care for the interests of her Indian subjects. These men, living on the spot, knowing from close contact and earnest study all the conditions, would not pour millions of rupees of public money into mission schools of all grades year after year unless they were convinced that the money is well applied. It has seemed to the writer that this one fact is a sufficient

answer to the criticisms of missions and missionaries one hears from the globe trotter who, after spending a few weeks in this land, and perhaps never going near a mission station, comes home to retail the gossip he has picked up in the smoking rooms of the oriental steamers. Great Britain's gold speaks louder than words.

DISINTEGRATING INFLUENCES IN BRAHMANISM.

A very fair diagnosis of the religious situation in India may be made by studying the Brahmans at the top of society and the outcastes at the bottom, that is by diagnosing the head and the feet of the body politic. There are innumerable castes in between — a bewildering social maze which the ordinary traveler cannot hope to penetrate; nor is it necessary. Since the Brahmans direct Hindu society and the outcastes show the results of their direction, the intermediate grades may be eliminated so far as a general impression is concerned.

Brahmanism is India's stronghold. This sacerdotal caste, of Aryan blood, some fourteen million in number, claiming to be sprung from the brain of Brahm, the supreme deity, dominates the thought and life of the masses in an extraordinary manner. For the most part the Brahmans are accepted at their own valuation, receiving a reverence akin to worship. They are the creators and sustainers of caste. They are at once the foundation and the top-most stone of the social structure. Tendencies in Brahmanism, then, may be regarded as tendencies in Indian society.

What is the situation today? The most enthusiastic advocate of missions would not claim that to any great extent Brahmans have become Christians. Brahman teachers abound in mission schools, where they render effective and sympathetic service; and men of this caste will freely mingle with Christians on public occasions; they will open their clubs to European and American visitors and extend delightful hospitality; but few Brahmans breaking with caste have let it be known that they follow Christ. What may be stated, however, is that certain influences are at work which make for the sure if gradual disintegration of this system. Already the head is sick. Let us briefly enumerate three signs.

First, is the influence of travel. The ancient restrictions upon foreign journeys by which it was almost a mortal offence to leave one's native shores, are rapidly breaking down, and on every side are found prominent Brahmans who are traveling to Europe and America and even going around the world. "Going around the world"—what immense significance in those words for the people of India! A leading Brahman of an interior city told the writer that he was planning to attend the coronation of King Edward, and when surprise was expressed, he stated that some forty of his friends would accompany him, chartering half a ship for the purpose, and arranging to have special food served by Brahman attendants. A few years ago, such a trip would have been almost unthinkable. As surely as those high caste men made that journey, saw the life and institutions of Europe and became immersed in Christian civilization, so surely they

came back changed men. When to the influences of travel you add the study of western science and history, and the impalpable influence of western life and thought in its impact upon the Orient, it is evident that caste must give way and Brahmanism lose its distinctive power. Mr. Natarajan, a prominent India Christian, has recently said: "The day of caste domination is waning and a hope for better things is possessing the people. It is not only that modern conditions of civilization are antagonistic to it, popular sentiment is growing unwilling to yield to it or to endure its tyranny. And, what is highly significant, the people are coming more and more to invoke the aid of the law to overthrow its insensate power."

Secondly, as a more positive sign of disintegrating tendency, mention should be made of the reform movements of Brahmanism, such as the Aryo-Samaj and the Brahmo-Samaj, now numbering hundreds of thousands of members. The more intelligent and sensitive souls of the sacerdotal caste in increasing numbers are revolting from the superstition, ignorance and immoralities connected with crass Hinduism. Whether their reforms turn backward to the ideals of their ancient literature, or reach forward in a desire to build upon Christian ethics, the significance is the same. There are not a few sincere and pure minded men among the Brahmans who, while not formally accepting Christianity, yet recognize the moral teachings of Jesus as necessary for society. These men do not refuse to Christ the highest place as a religious teacher and leader.

The significance of the reform movement was impressed upon the writer after a visit to the citadel of Hinduism, the sacred city of Benares, with its filthy streets, its degrading customs and its tales of things which should be unspeakable. A Brahman, of good education, was sitting in the same compartment of the train and when he learned that we had been to Benares, he broke out in this way: "Why do you Americans always go to that place? Benares is a pest-hole, a convict settlement. I will not enter the city; I will not be seen there." Surprised at this outbreak, we asked if many of his caste felt in that way. He replied "There are many," and he proceeded to unfold a tale of happenings at Benares which our ears almost refused to believe and which certainly, no missionary would venture to relate.

Thirdly, it is to be noted that here and there Brahmans, coming under the influence of the Christian message, are yielding their hearts to Christ and accepting baptism. It is not to be understood that this is happening to any large degree, but there are a sufficient number of conversions to warrant the belief that many more will be coming over. Can any Christian doubt that this must be the case? In the meantime, it is sufficient to point to the conversion of such men as Mr. Karmarker of Bombay and Messrs. Modak and Tilak of Ahmednagar. These men, all earnest workers connected with the Marathi Mission of the American Board, are full blooded Brahmans. Each one has been led into the Kingdom by a most interesting Christian experience. Mr. Karmarker, known widely throughout India as a successful evangelist,

recently passed to his Heavenly reward, leaving behind him his talented and consecrated wife of the same high caste, who is carrying on a most successful medical work in Bombay. Mr. Modak is a prominent lawyer of Ahmednagar, who occupies his Sundays by preaching to a large and representative congregation. Mr. Tilak is the best known and certainly the most talented poet in western India. His story of conversion to Christianity and the consequent persecution which he suffered, including plots against his life, would thrill an American audience. Aside from teaching in the theological seminary, he is devoting his time to writing Christian lyrics which are borne on the wings of song all over the Marathi region, and to translating the story of Christ into metrical form.

Karmarker, the evangelist, Modak, the lawyer, and Tilak the poet, a splendid trio, are the forerunners of many other Brahmans who not only will be drawn into the Kingdom, but who are certainly to become a mighty force for the evangelization of their caste and their countrymen generally.

MASS MOVEMENTS.

From high-browed Brahmanism with its pure Aryan blood, its intellectual power and its over-bearing conceit, to the wretched condition of the outcastes is a descent indeed. A greater disparity in social conditions can scarcely be imagined. The result of two milleniums of caste is that there have been pushed out of society some sixty million souls whose state of wretchedness beggars de-

scription. The outcaste, be it understood, is not one who has been thrust out of his own social group, but one who never has had any caste at all, who is not considered a member of Hindu society. He is not allowed to live in the village; he is not allowed to drink water from the village well; he is not allowed even the sorry privilege of worshipping at a filthy Hindu shrine. Even the gods are denied him. His work is the most menial to be found in any community and his status is so low that even his shadow must not be allowed to cross a Brahman. What is the attitude of these people toward Christianity? Is it any wonder that after these centuries of abuse, after having been kicked out of society by the most inhuman and brutal social system known to exist, they have discovered that there are persons in their midst who are trying to help them up, persons who intellectually are the peers of the brightest minds of India and who are able to bestow a civilization bringing incalculable benefits? Is it any wonder that the outcastes are turning in large numbers to the missionaries and that whole communities and villages are passing over to Christianity? These so-called "mass movements" of India, occur principally in the Punjab in the North where the American Presbyterians and Methodists are doing a wonderful work, in the Telegu District, where the American Baptists have their famous "Lone Star" mission, and in the Madura District, in the South, occupied by the American Board, and where not only outcastes but at least one of the regular castes are being affected profoundly. These movements are a highly significant sign of the times.

Three motives conjoin to make these movements possible. There is first the economic motive, leading the outcasts to better their condition. These people are desperately poor, existing (we will not say living) in a land where the average wage is seven or eight cents per day. Their poverty is something indescribable. It means much then that the missionaries are teaching them remunerative trades. In one village in the Madura District, where the people followed the trade of barbering, universally regarded with scorn, the missionaries have introduced weaving, the whole village bodily changing its occupation, greatly to their physical betterment.

In the second place, there are clear indications of an intellectual motive at work in the minds of these humble people. They have seen enough of the workings of Christianity, in contrast with the abuses they have suffered from Hinduism, to realize the superiority of the Christian way. Their minds are predisposed to the Christian message even before the missionary urges them to make a change.

Finally, there is the genuine spiritual motive, a deep longing for peace of soul and for fellowship with the deity. India is naturally the most religious country in the world. The people have been called "God intoxicated." The sense of sin, although in sadly distorted forms, is evident on every hand. It is a significant fact that when the religious census of India was taken, of three hundred and fifteen million people, only seventeen declared themselves Atheists. When, therefore, the missionary stands in the midst of a community, where Hin-

duism is losing its hold and Christianity is already favorably known, and proclaims that not by paying rupees to the priests, not by asceticism, not by self-mutilation, not by making long and expensive pilgrimages to Hindu shrines is peace to be found, but rather by exercising a simple trust in a loving Heavenly Father who has revealed Himself through His Holy Son, is it any wonder that they come flocking over by the hundreds and thousands? Where these three motives are focused upon a given community a mass movement is certain to arise.

The missionaries are fully aware of the dangers incident to these social changes and are guarding against a superficial conversion by insisting upon suitable education and a genuine testing of faith before communities leaving Hinduism are taken into the visible church. To missionaries working under these favorable circumstances, the problem is not so much how to convert men as how to train and establish in the faith those who are already seeking admission to the church. One missionary has been obliged to set an arbitrary limit and to refuse to accept more than one thousand converts in a single year.

STATISTICAL RESULTS.

India is universally recognized as the most difficult of all mission lands. This is because it is the home of Hinduism — that vast, mysterious, seemingly impenetrable system. India is the citadel of polytheism and idolatry. The gods there are numbered by the millions. There seem to be more gods than men. It looks to the casual traveler as if every object is worshipped from a snake

to a star. For two milleniums, India has been held in the grasp of caste, the most unprogressive, inhuman, social system the world has ever known. Moreover in Hinduism there is a perversion of all that is high and holy. The "holy men of India" are the vilest of the vile and even the temples become sink-holes of iniquity. Add the fact that India contains more Mohammedans than any other land, the hardest of all people to reach, and it is clear that no land presents such difficult problems as this.

For these reasons, statistics of Christian work in India should not be regarded as the final test. Such considerations as we have already adduced, the favorable intellectual attitude toward Christianity, the putting down of abuses, reform movements among Brahmans and mass movements among low castes and outcastes, are the true signs of India's progress. Yet statistics do tell a story of success. By the British census taken in 1911, the population of India is found to be 315,000,000. Of these 217,586,920 are reckoned as Hindus, 66,623,412 as Mohammedans, 4,737,498 are members of various sects and 3,876,196 Christians. The census revealed that the growth in the Christian population during the past decade for all India was thirty-three per cent, whereas Hinduism receded two per cent. These figures contain much ground for encouragement. In the districts where the mass movements are in progress, the growth of the Christian population has been much larger, running in one section as high as four hundred per cent gain in ten years. In the Meerut District, near Delhi where the American

Methodists have been working for nine years, the census revealed eighteen thousand persons as desiring to align themselves with the Christian movement. Mr. Donohugh, the missionary in charge, had estimated a Christian population of ten thousand. The census showed eighteen thousand. The census officers found that many former Hindus, when asked as to their religious connection, revealed an unwillingness to be known by their old name and asked to be put down as Christians.

As to the distribution of the Christian population among the different churches, it is as follows:

Roman Catholics,	1,904,006
Syrian Christians,	315,162
Protestants,	1,636,731

The increase during the decade among the different groups of Christians has been as follows:

Roman Catholics,	25%
Syrian Christians,	27%
Protestants,	41½%

When one reads such figures as these the mind goes back to the time when William Carey, the first of the modern missionaries, arrived in India in 1793. We are told that Carey and his associates labored for a number of years before winning a soul to Christ. The spot on the banks of the Ganges River, where Carey baptized his first convert is pointed out to visitors today and the story is told that during the ceremony, Carey listened to the lunatic shrieks of his wife, who had lost her reason out of sheer loneliness in that dark land and that he heard also the ravings of his missionary associate, whose

reason had become unbalanced through joy over their having at last made a convert. Standing on that spot, one is reminded of the remark of Henry Martin who, upon leaving India after his brief but glorious career, said, "If I should live to see one Hindu genuinely converted to Christianity, it would be to me as great a miracle as if a man should rise from the dead." What does Henry Martin think today?

THE MARATHI MISSION.

The purpose in writing this sketch is to furnish our readers with an all-India background in view of the centenary of the American Board Marathi Mission which is to be observed in Bombay and Ahmednagar, in November, 1913. The Marathi Mission is the mother mission of the Board, having been established by the first group of missionaries who went out in 1812. Starting in the island city of Bombay the work spread southward to Wai, one of the citadels of Brahmanism and to Satara nearby. Earlier than this Ahmednagar, a city in the Deccan, one hundred and fifty miles from the coast, became a secondary center and may now be regarded as the real center of the mission, where the principal educational institutions are gathered. Other stations are Sholapur, Sirur, Rahuri and Vadala.

It is impossible in a brief sketch like this to portray the varied lines of work radiating from these spiritual power houses. It must suffice to indicate what is going on at Ahmednagar.

A few years ago, Mr. Wm. T. Ellis, the well known journalist, rushed into the office of the American Board and without taking time for preliminary remarks,



burst out with "Do you people know what you have got over there in Ahmednagar?" The officers of the Board assured him that they thought they had a fair under-

standing of the Ahmednagar situation; whereupon Mr. Ellis replied with great vehemence, "I don't believe you do or you would be getting excited over it. You Congregationalists ought to be throwing up your hats over the splendid piece of work being done by your missionaries at Ahmednagar. You have there the finest piece of missionary concentration which I have found anywhere in the world." Mr. Ellis' enthusiasm was based upon the fact that in the city of Ahmednagar the Board has been led to centralize to a degree unusual in missionary work. Scattered over the city are the various compounds, comprising some sixty acres, in which are the various institutions of the Board, such as the Congregational Church with its capacity of fifteen hundred, where Mr. Modak preaches, theological seminary in charge of Dr. R. A. Hume, the boys' high school and the boys' industrial school in charge of Rev. Henry Fairbank, the normal school, now become a union institution, conducted by Rev. Alden Clark, the Anglo-Vernacular School in charge of Miss Edith Gates, the girls' boarding school in charge of Miss Clara H. Bruce, also several day schools and kindergartens, and last but by no means least a splendid hospital for women, in charge of Dr. Ruth Hume and Dr. Mary E. Stephenson. The various buildings required for these institutions, together with the missionaries' residences, constitute a plant of truly impressive proportions. There is perhaps no better place in India for the study of missionary processes than in Ahmednagar.

The centennial exercises will be divided between Bombay, where the splendid mother church of the American

Board will welcome the delegates and Ahmednagar, the principal exercises being held in the latter place. On this occasion, it is planned to have each station send up in a separate band the converts of the year, who will march into the great church possibly one thousand strong, bearing appropriate banners.

One feature of this centennial year is the establishment of a new station at Barsi, close to Nizam's territory, the largest native State in India. The gift of a Boston friend made possible the purchase of suitable property at Barsi and through the generosity of the same friend, the salary of the missionary in charge has been provided.

The Marathi Mission has been noted for its able missionaries, a goodly number of them being the children and the grandchildren of missionaries. Although working among the independent and warlike Marathis, one of the most resisting races of India, the record bears evidence of wonderful success.

THE MADURA MISSION.

In the south, down near the tip of the peninsula, is the Madura Mission, founded in 1834. If Ahmednagar is the best example of a varied and concentrated missionary work, the city of Madura certainly is not far behind and perhaps should be ranked at the top as an evidence of missionary strategy and the wise co-ordination of various agencies. From the City of Madura the other districts radiate like the spokes of a wheel, the stations being as follows:

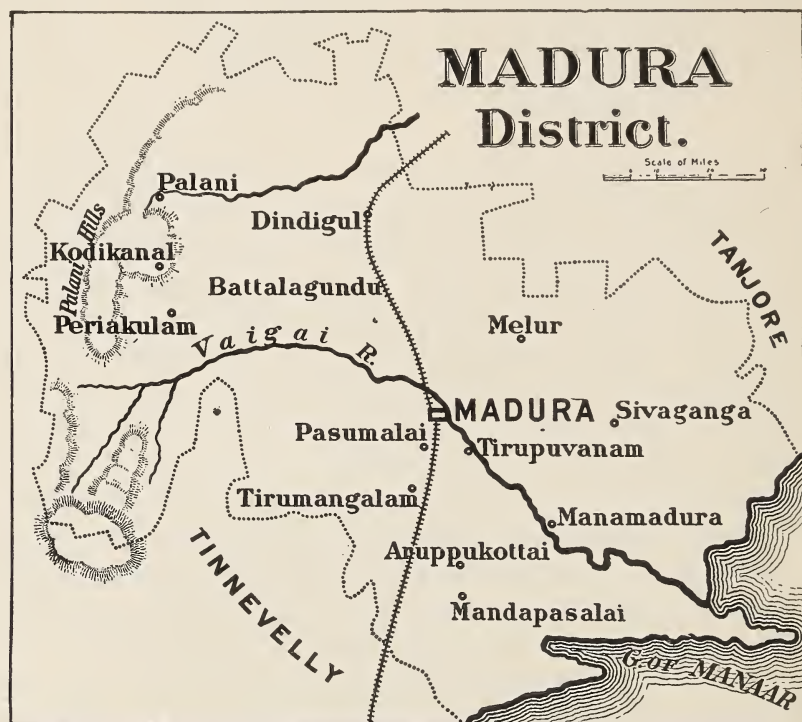
Palani,
Dindigul,
Kodikanal,
Battalagundu,
Periakulam,
Tirumangalam,

Aruppukottai,
Manamadura,
Pasumalai,
Madura,
Melur.

Each of these points can tell a story of Christian success, especially Aruppukottai, the region referred to above, in connection with the mass movements of Southern India. Tourists find the City of Madura one of the most interesting points for the study of mission methods and strategy. As you approach Madura, you find the city dominated by the great temple or Menarchee, fourteen acres in extent with its nine great towers. This temple which is one of the sights of India, seems to fill the landscape and the traveler threading the maze of colonnades and shrines and seeing the multitude of priests, witnessing the temple processions with their elephants and dancing girls and throngs of worshipping people, wonders whether there is any chance for Christianity in such a place. To send out a handful of missionaries to attack such a citadel of idolatry seems at first thought sheer waste of life and money.

A more careful survey of the situation, however, reveals what wonderful strategy our missionaries have shown. The Temple of Menarchee is today girded with American Board institutions. On each of the four sides is a Congregational Church, well established, self-supporting and ministered to by an educated preacher. There are also the boys' high school, the girls' boarding school, known as Capron Hall, the Bible women's training school, the two hospitals, one for men and one for women

under Drs. Van Allen and Parker, and perhaps most important of all the college with its splendid new buildings



and its modern curriculum, ranked in the first grade by the government whose diplomas it receives. Fill in several of the gaps by missionary residences and minor schools and you have an idea of the splendid array of institutions surrounding Menarchee's Temple. Only three miles off is Pasumalai, another educational center, where is the famous boys' industrial and normal school with its eight hundred pupils and the theological seminary with its superb new building just completed, over which Rev. J. P. Jones, D. D., has presided for many years. At

Pasumalai, also, is the mission press issuing extensive literature for Madura and the other stations. Think for a moment what it means for all these agencies to be co-ordinated under a central Christian management. Suppose any city in the United States of similar size where there could be placed under the control of a central committee of Christian men, the schools, the hospitals, the printing presses, the churches and the evangelizing agencies. Such a city could be shaken from center to circumference in a comparatively short space of time. The situation in a mission center like Madura is of this kind. Comity and co-operation existing between the various mission boards, together with wise planning on our own part, have resulted in the locating of the many mission agencies we have described above. Not Menarchee but Christ is to be supreme in that ancient pagan center.

IN CONCLUSION.

We have thought of India as almost impossible of Christianization, in any event as likely to be the last of the nations to be brought into the Kingdom. In the great day when the nations appear for judgment, we have thought that poor old, dreamy, sleepy, philosophizing, idol-loving India would bring up the rear of the procession. But India today is vibrant with Christian life and thought. The progress of the past one hundred years gives promise of a rapid evangelizing process. We have every right to expect that in the next decade the church will go forward

by leaps and by bounds. Surely the Congregationalists who established the first Christian work from America in Hindustan and who have seen the marvelous growth of their two missions have a right to rejoice mightily over the result, praising God for a demonstration of the Gospel's success equalled by few other fields.

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